ESRC End of Award Report

For awards ending on or after 1 November 2009

This End of Award Report should be completed and submitted using the grant reference as the email subject, to reportsofficer@esrc.ac.uk on or before the due date.

The final instalment of the grant will not be paid until an End of Award Report is completed in full and accepted by ESRC.

Grant holders whose End of Award Report is overdue or incomplete will not be eligible for further ESRC funding until the Report is accepted. We reserve the right to recover a sum of the expenditure incurred on the grant if the End of Award Report is overdue. (Please see Section 5 of the ESRC Research Funding Guide for details.)

Please refer to the Guidance notes when completing this End of Award Report.

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<th>Grant Reference</th>
<th>RES-062-23-1490</th>
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<tr>
<td>Grant Title</td>
<td>Post Trafficking Livelihoods in Nepal: Women, Sexuality and Citizenship</td>
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<tr>
<td>Grant Start Date</td>
<td>1 November 2009</td>
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<td>30 April 2012</td>
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<td>Grant holding Institution</td>
<td>Newcastle University</td>
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<td>Grant Holder</td>
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<td>Co-Investigators (as per project application): Institution</td>
<td>Professor Nina Laurie</td>
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1. Non-technical summary

Please provide below a project summary written in non-technical language. The summary may be used by us to publicise your work and should explain the aims and findings of the project. [Max 250 words]

This project examines livelihood opportunities of sexually trafficked women on return to their home country, Nepal. There has been little research on post-trafficking livelihoods, nor how the issues intersect with development agendas. We wanted to gain knowledge grounded in experiences of returnee trafficked women. We explore the intersections of sexuality, gender and citizenship in returnee women’s livelihood strategies as new democratic processes, supported by national and transnational communities, unfold.

We conducted 46 interviews with returnee trafficked women in Kathmandu and provincial/rural sites identified by government for high occurrences of trafficking. Professionalisation proved an important issue for anti-trafficking groups, so a sub set of these interviews (9) were with returnee trafficked women involved as activists in anti-trafficking. A further 15 stakeholder interviews with activists, key personnel in NGOs and government were performed. We analysed discourses and emerging policies on trafficking and citizenship in Nepal, and tracked the evolution of debates in the Constituent Assembly, convened in 2008 to draft a new constitution.

The processes through which a woman’s trafficked identity remains hidden or disclosed are important to whether they are stigmatised (as ‘prostitutes’ and HIV ‘carriers’) and suffer discrimination. Individual strategies of dealing with stigma and poverty focus heavily on the labour market. NGOs play an important role in providing skills-training, including traditional (e.g. sewing) and non-traditional (e.g. driving motor-rickshaws) occupations. Some women opted for marriage as a livelihood strategy to manage stigma and facilitate access to citizenship, despite issues of personal risk and safety.

2. Project overview

a) Objectives

Please state the aims and objectives of your project as outlined in your proposal to the us. [Max 200 words]

A key aspect of the research is to gain knowledge grounded in the actual experiences of returnee women themselves. Not only are the issues faced by returnee women largely ignored, but also the stigmatisation and poverty which they typically encounter means they often have little voice in citizenship debates and pro-poor development policy making. The aims and objectives were:

1: To investigate the livelihood opportunities and strategies of trafficked women on their return to Nepal.

2: To examine the intersections of sexuality and citizenship in returnees’ livelihood strategies, focusing on the experiences of diverse groups of returnee trafficked women, as new democratic processes, supported by national and transnational communities, unfold in Nepal.

3: To examine the professionalisation of activist anti-trafficking networks and the impact of this on grassroots activists/local NGOs’ ability to get sexual citizenship on transnational advocacy, donor and national pro-democracy agendas.
3: To generate new gendered understandings and research approaches to the relationship between citizenship, sexuality and pro-poor development. A key aim was to examine how identity as a returnee trafficked women works as a mobilising category in the ‘sexual politics of poverty’ and development.

b) Project Changes
Please describe any changes made to the original aims and objectives, and confirm that these were agreed with us. Please also detail any changes to the grant holder’s institutional affiliation, project staffing or funding. [Max 200 words]

No changes were made to the original aims and objectives. We adapted the methodology slightly to include the Executive Board members of our partner organisation Shakti Samuha as a sub set of returnee women (9 in total) within the sample. They afforded valuable information for objective 3 on professionalisation. Phase one of fieldwork was affected by the political situation in Nepal, so the ESRC granted a six month extension. Dr. Poudel was the named researcher in the proposal. At the time the grant was awarded she was employed by the International Organization for Migration in Nepal. In consultation with the ESRC it was agreed that Dr. Poudel would be appointed as the Research Associate on the project via ‘secondment’ from the IOM. This entailed a contractual agreement drawn up between Newcastle University and the IOM, and a revised budget, submitted to and agreed by the ESRC. During the first year Jane Thomas, who had provided administrative support, left. We used the funding residue to draw on administrative support staff within the School of Geography, Politics and Sociology, and to employ Dr. Scott to assist with data preparation, organising Advisory Board meetings, end of project conference and other dissemination activities.

c) Methodology
Please describe the methodology that you employed in the project. Please also note any ethical issues that arose during the course of the work, the effects of this and any action taken. [Max 500 words]

Qualitative methods involved:

(i) Collection and analysis of discourses and policies on trafficking (international protocols and national policy documents) and citizenship in Nepal. We tracked the evolution of debates in committees of the Constituent Assembly, convened in April 2008 to draft a new constitution.

(ii) Semi-structured stakeholder interviews with anti-trafficking activists, key personnel in NGOs and in government (15) to examine assessments of the issues facing returnee trafficked women and activist strategies; trafficking network relationships, hierarchies, and professionalisation pressures and processes; the ability of grassroots NGOs to influence wider agendas and any fissures or new coalitions emerging. We recruited from national anti-trafficking NGOs and pro-democracy groups led by women’s rights activists also advocating the rights of trafficked women. Selection reflected different forms/levels of support for varying
approaches to livelihood strategies. Interviews were taped and, where conducted in Nepali, transcribed first and then translated into English, providing bi-lingual transcripts.

(iii) In-depth/semi-structured interviews with trafficked women returned from national and external trafficking settings (46 in total) were conducted. These interviews were split between Kathmandu and three rural sites identified by the government as having high occurrences of trafficking. The sample included trafficked women from eight ethnic social groups, four religious backgrounds and ranging from 17 – 44 years of age, and drew in women with different representation by local home region, returnee routes and timeframes of return; age of being trafficked/returned, ethnicity, caste and religion; length/number of trafficked journeys; access to citizenship. Our sample selected women who self-identified as returnee trafficked women and who had differing levels of engagement with NGOs and social movements. NGOs were our starting point for recruitment and selection of interviewees. We then used snowballing techniques to access women without current, direct NGO contact. Pilot fieldwork indicated that professionalisation was an important issue for anti-trafficking groups in Nepal. We therefore decided that a subset of interviews (9) would be conducted with returnee trafficked women who identify as activists in order to explore these issues in more depth. The interviews examined returnee women’s own experiences and assessments of the strategies that enable women to exit (or not) trafficking and prostitution, including passing as ‘migrant workers’. This included their evaluation of the significance of a range of factors including local contacts, social capital, and skills-training. Interviews were taped and transcribed in Nepali (or in a few cases ethnic dialects), and then translated into English. Interview transcripts use the idiom of the original translation as we wish to recognise that Nepali English is one of many forms of global English that is spoken.

The data was analysed using standard qualitative methods. The entire research process was supported by an advisory group, which included representatives from key organisations as well as academics/researchers with relevant expertise.

Ethical issues: For the returnee women it was important to direct interviews away from deeply distressing issues connected with their trafficking experience through careful design of interview questions and closing down techniques. Given the sensitivity of the data great care was taken to anonymise the transcripts.

d) Project Findings

Please summarise the findings of the project, referring where appropriate to outputs recorded on the ESRC website. Any future research plans should also be identified. [Max 500 words]

1. The Effects of Stigma

Most women who have been trafficked are stigmatized as ‘prostitutes’ and/or HIV ‘carriers’ when they return, whether or not they have been trafficked into the sex sector or other forms of forced labour. The processes through which a woman’s trafficked identity remains hidden or disclosed are important to whether she suffers discrimination. Policy and NGO practices can negatively influence returnee women’s ability to manage potential stigmatisation by ‘outing’ them as trafficked or by raising ‘markers of doubt’ around their identity.
2. Livelihoods and Skills Trainings

Individual strategies of dealing with stigma and poverty focus heavily on the labour market and count on local NGOs, who provide skills training including traditional female occupations/skills such as sewing and carpet making. Some ‘non-traditional’ jobs, e.g. driving motorized rickshaws, can be better livelihood options for women. These traditionally male dominated jobs require building up a client base and going into people’s homes to work, which is hard for returning trafficked women who face prejudice for being both female and trafficked. Related issues of confidence and personal safety also affect returnee women seeking jobs after training.

3. Marriage

Marriage remains one of the key livelihood strategies for returnee trafficked women to manage stigma and poverty, and also facilitates their access to citizenship and livelihoods in post-trafficking situations. However, this research also suggests marriage is not always a durable option for women on their return as they may experience sexual and physical violence if their trafficked identity becomes known to their husbands and families.

4. Citizenship

Returnee trafficked women (and their children) can face difficulties in obtaining Nepali citizenship, which severely limits women’s livelihood options, as well as access to government services, housing and legal transactions. Citizenship is also seen as a key mechanism in terms of establishing/maintaining one’s identity as ‘respectable’ and ‘trustworthy’.

5. Professionalisation

Transnational donor policies configure spaces of anti-trafficking activism e.g. the annual TIP Report which ranks countries in terms of how they tackle trafficking. Processes of professionalization on anti-trafficking activism and advocacy are impacting the sector widely, including individual trafficked women, NGOs and donors. Costs and benefits, at both individual and organisational levels are risk of disclosure (by individuals and NGO ‘rescue’ processes including international awards honouring anti-trafficking achievements), increased access to funding and greater public awareness.

6. Geography

The ‘open’ border with India and diverse geographies of stigma affect returnee women’s mobility and freedom. A geographically differentiated hierarchy of stigma is reflected in the destinations women are trafficked to as well as the regions they come from and return to, marking some bodies as more or less respectable and ‘in’ or ‘out’ of place in different settings. This scenario affects women’s mobility upon return with many electing to settle in Kathmandu and not return to rural homes. It also influences whether trafficked women can ‘pass’ as migrant workers. Some trafficked women invoke the border to differentiate their identity as internal rather than internationally trafficked, again reinforcing a geographical hierarchy of stigma.
3. Early and anticipated impacts

a) Summary of Impacts to date

Please summarise any impacts of the project to date, referring where appropriate to associated outputs recorded on the Research Outcomes System (ROS). This should include both scientific impacts (relevant to the academic community) and economic and societal impacts (relevant to broader society). The impact can be relevant to any organisation, community or individual. [Max. 400 words]

Scientific: i) Highly successful Research Workshop in the UK July 2011; ii) Research Findings Seminar in Kathmandu, November 2011, opened by Minister for Women, Children and Social Welfare; over 100 participants including members of the Constituent Assembly and senior policy makers. iii) End of Project Workshop hosted by DFID April 2012.

39 presentations at inter/national events, to academic associations (including AAG, BSA, DSA, IBG) in the UK, Nepal, USA, Portugal, Singapore and the Netherlands, many invited keynotes.

Partner Organisation Shakti Samuha’s Board undertook research training provided by the project. To quote, “Now we know what to ask researchers/media interviewers and foreign researchers coming and taping our stories.”

Publications including article in *Gender Place and Culture* Vol. 16 (3):259-278, conference report (pp.12), five short policy/popular articles and two working papers all of which are available for download from website (24,064 visitors since 01 2010). ([www.posttraffickingnepal.co.uk](http://www.posttraffickingnepal.co.uk)). Book proposal under consideration by Zed.

Postgraduate Training: e.g. ESRC Advanced Training Workshop on fieldwork in development settings at Newcastle, IDPM Workshop at Manchester, PG training in Kathmandu.

Economic and Societal include:

[i] Inputs into current debates on citizenship in the Constitution-writing process in Nepal. Activist workshop in Kathmandu (February 2011) deliberately coincided with a crucial stage of the constitution-writing committee. The 80 participants included the National Rapporteur on Trafficking, government representatives, leading anti-trafficking NGOs, donors, trafficked women, media and key members of the Constituent Assembly including Head of the Fundamental Rights Committee. Invitations followed for keynote appearances at events organised by NGOs, human rights groups and media houses. Much in demand for Capacity
Building.

Briefings given to UK MPs (All Party Committee on Nepal) and selected EU MPs on research findings and implications of Nepal’s proposed new constitution for returnee women’s citizenship rights.

[iii] Public Awareness: extensive media coverage: 10 interviews on Nepali TV stations (some distributed internationally through the web), over 20 radio interviews and 8 print articles in the Nepali press.

[iii] Voluntary/community organisations working on trafficking/HIV/AIDS etc in Kathmandu use our findings to develop practice: e.g. AATWIN, American Bar Association, IOM and VSO.

Many invited papers in Kathmandu, including paper on trafficking to a training course on migration management for senior Nepal Government officials.

[iv] Contributions to policy development: member of expert team advising Nepal government on the National Action Plan to combat trafficking 2011; also to National Rapporteur on Trafficking (Nepal TIP Report 2009/2010) and to DFID’s anti-trafficking regional programme.

b) Anticipated/Potential Future Impacts

Please outline any anticipated or potential impacts (scientific or economic and societal) that you believe your project might have in future. [Max. 200 words]

We will develop academic impacts via further dissemination and publications including a book, chapters (e.g. in the forthcoming Handbook in Gender and Development: Routledge) and both policy oriented and theoretical journal articles. It is anticipated that some will be in Nepali, and will include publication with our partner organisation Shakti Samuha. Our work is likely to become more influential as further publications emerge. We will continue to disseminate findings at inter/national events (e.g. we have been invited to contribute to a roundtable funded by the Canadian Social Science and Humanities Research Council in September 2012 in Montreal to be published in an edited collection/special journal issue).

We will further develop policy/practice impacts of the project e.g. launch a User Summary aimed at policy makers and practitioners in November 2012 and put it on our website, which we shall maintain. We have been invited to develop links with Nepalese academic institutions and hope to attract postgraduate students to advance the work. We will also provide press releases to inter/national media, community publications in English and Nepali when the book is launched. We shall continue to report on findings to our partners, Shakti Samuha and the International Organisation for Migration.

You will be asked to complete an ESRC Impact Report 12 months after the end date of your award. The Impact Report will ask for details of any impacts that have arisen since the completion of the End of Award Report.
4. Declarations

Please ensure that sections A, B and C below are completed and signed by the appropriate individuals. The End of Award Report will not be accepted unless all sections are signed. Please note hard copies are not required; electronic signatures are accepted and should be used.

A: To be completed by Grant Holder

Please read the following statements. Tick one statement under ii) and iii), then sign with an electronic signature at the end of the section (this should be an image of your actual signature).

i) The Project

This Report is an accurate overview of the project, its findings and impacts. All co-investigators named in the proposal to ESRC or appointed subsequently have seen and approved the Report.  

   x

ii) Submissions to the Research Outcomes System (ROS)

Output and impact information has been submitted to the Research Outcomes System.  

   x

Details of any future outputs and impacts will be submitted as soon as they become available.

or

This grant has not yet produced any outputs or impacts. Details of any future outputs and impacts will be submitted to the Research Outcomes System as soon as they become available.

iii) Submission of Datasets

Datasets arising from this grant have been offered for deposit with the Economic and Social Data Service.  

   x

or

Datasets that were anticipated in the grant proposal have not been produced and the Economic and Social Data Service has been notified.

or

No datasets were proposed or produced from this grant.
Methodology:

Economic expansion in India and cultural affinities between Nepalese peoples and their counterparts in northeast/west Bengal have contributed to broaden the scope of trafficking in recent years. Nepal is considered to be a leading source of trafficked women to other parts of the region, whereas India plays a significant role as the receiving destination for South Asian women and a transit route for trafficking beyond the region. In Nepal access to livelihoods is fundamentally determined by whether women have formal citizenship status or not. The project addresses the nexus between trafficking and poverty alleviation by engaging directly with the experiences of returnee women themselves and examining the mechanisms that circumscribe their agency. Our focus investigates the lessons that can be learnt from contexts where returnee women are already organising for alternative livelihoods, contesting victimisation representations under changing citizenship regimes. It was not our intention to over-emphasise voluntary returnees, rather to develop a framework that highlights an appreciation of the heterogeneity of trafficking experiences (examining for example differences in ages of trafficked women and duration of being trafficked, the diverse routes and the timeframes of different stages of return) as we hypothesise that these variables directly affects livelihoods options. For some women who have been sexually trafficked it is possible to ‘pass’ as a migrant worker on return to Nepal, aided by constructions of citizenship embodied in neoliberal globalisation and liberalised labour agreements. Treaties between Nepal and fast growing economies with labour deficits (e.g. the Middle East, Malaysia) mean that women who are trafficked through India (where the border with Nepal is open) onto other destinations appear to be more able to pass as generic migrant workers upon return. Methodologically a focus on such comparisons explores the extent to which geographies of neoliberal policies and public discourses desexualise some forms of sexual trafficking more than others, limiting women’s ability to represent themselves in particular ways that, in turn, affects the poverty alleviation strategies available to them. For women who are unable to ‘pass’ however, livelihoods are more restricted. Methodologically it is important to be able to identify the ways in which different women with diverse experiences of trafficking move between/through different economic sectors as part of their livelihood strategies and how these strategies may change over time.

Research sites and partners:

Field research took place in both rural and urban settings to capture the variables we have highlighted. Kathmandu is where the majority of returnee women settle. It plays an important role in trafficking as the centre for domestic and international transport where processes of trafficking originate and transit through to/from other destinations. As all institutional decisions are made and judiciary practices defended here this capital city has become the key site for both the pro-democracy movement and emerging feminist organisations. The SAARC secretariat and UNIFEM’s anti-trafficking project are located here. Supported by a vibrant media, feminist and pro-democracy discourses are widely debated in the city. Given Kathmandu’s central role in these circuits it is the key urban setting to carry out research on returnee women’s views of the livelihoods options open to them, and how national poverty reduction strategy plans and changing citizenship models interact with their daily lives. Trafficked women from rural areas were also interviewed from sites identified by the government as having high occurrences of trafficking. Each rural site plays a significant role in trafficking either as an exit/transit point to India or an entry/transit point to Nepal. Most of these are inhabited by diverse caste/ethnic groups, speak different languages/dialects, practice different
religions and experience violence perpetuated by the diversified socio-cultural practices that contribute to trafficking.

**Research methods:**

Given the sensitivity of the topic, focus of the research objectives and the imperative to examine the experiences of trafficked women themselves, research methods were qualitative. Given stigmatisation issues, NGOs, in particular our partner organisation Shakti Samuha, were our starting point for recruitment and selection of interviewees. The research will comprised the following:

(i) **Collection and analysis of discourses and policies of trafficking (with specific reference to returnee women) and models of citizenship operating in these contexts.**

(ii) **Interviews (semi-structured) with activists and key personnel in NGOs and key informants in government** to examine activist assessments of the issues facing returnee women and activist strategies; investigate trafficking network relationships, hierarchies, and professionalisation pressures and processes; exploring the ability of grassroots NGOs to influence wider agendas and identify any fissures or new coalitions emerging.

(iii) **In depth/semi-structured interviews** to obtain qualitative data concerning livelihood opportunities and strategies of trafficked women on their return to their country of origin or, if internally trafficked, region. Questions to returnee women examined their own experiences and assessments of the strategies that enable women to exit (or not) trafficking, including passing as ‘migrant workers’. This included their evaluation of the significance of a range of factors including local contacts, social capital, and skills training: Coverage of returnee routes and different timeframes of return; representation by local home region, age of being trafficked/returned, ethnicity, caste and religion; length/number of trafficked journeys; access to citizenship; type of contact with intermediaries (e.g. NGOs, local authorities etc).
Objective of research:
Understand what the chosen livelihood options are available for Nepalese women experienced trafficking.
(this should be explain based on context/culture within which interviews are conducted and the way research participants understand without creating expectations from the project).

Researcher’s introduction: (immediate past and present):
Present: Paid researcher for a joint project (NCL Uni/IOM/SS).
Past: SS’s promoter, friend of anti trafficking NGOs, PhD researcher of Newcastle Uni.

Role of participants: share personal experience to satisfy interview questions.

INTERVIEW SCHEDULE THEMES

Livelihoods (janajibika)
How are you?
What are you doing these days ?
Are you in employment ?
What job are you in ?
If, not – how are you supporting your food and living (use filling stomach if still not clear to her) ?
Are you looking for a job (or another job) at the moment ?
If yes, what kind of job are you looking for ?
Why ?
What job/work/ livelihood would you like to do?
What are the livelihood opportunities open to you (prompts)
How much are you earning currently – daily/weekly/monthly?
Who decides how to spend your current earnings ?
If husband (will talk latter how feels about that)
Are you making any savings from your current earnings?
Are you supporting your family members from your earnings at the moment?
  - who are those members ?
  - why are you supporting them ?
  - how long you have been doing that ?
- how long you might do so?
- if you stop what would be the consequences on you?

By the way are you married (at the moment)?

How did you come to get married? (Prompt: would you mind sharing some of the reasons encouraged you to get married?)

If yes,

What does your husband do?
Where is he at the moment?

IF NO

Would you like to marry or not?
What are the advantages of getting married

For instance:
- Does being married make it easier for you to get livelihood?
- And what about citizenship?
- Getting a home?
- A ‘new’ family through marriage, is that important?
- Did you find any differences in your work/experiences before and after marriage? (prompt – respect from men, easier to get job?)

Are there any disadvantages of getting married?

What does the term ‘janajibika ko adhikar’ mean to you? (Prompt: explore the difference between livelihoods and what it means in your day to day life)

- What do you think is most important for trafficked returnee women to earn a longer term ‘janajibika’? (Prompt: What might help you to get a longer term ‘janajibika’ in Nepali ‘shram bajar’?)

- What are the challenges for trafficked women to get livelihoods on return from trafficking?

Are you aware of any Government programmes assisting returnee trafficked women to earn ‘janajibika’? - can you tell me some examples of programmes of GoN?

What you think of them and GoN’s approach?

Why you think so?

Are you aware about any NGOs programmes assisting returnee trafficked women to earn ‘janajibika’? - can you tell me some examples who are those NGOs?

- What you think of them and their approach…..?

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1 Labour market
- Why you think so?
Are there any differences between NGO(s) in livelihoods training)?
Have you ever worked with any types of Nepalese NGOs?
If yes,
Which NGO(s)?
What was your role?
How long did you work there?
Why did you leave?
Have you ever worked for an anti-trafficking NGO (prompt Shakti, ABC, others)
If No:
-Do you think you could do work with anti-trafficking NGOs?
If yes,
What type of work do you wish to do? Prompt: What sorts of knowledge do you think is required to do that work well?
Prompt: What sorts of skills do you think is required to do that work well?
If yes:
-What qualities do you think a person needs to work for an anti-trafficking NGO?
-What are the biggest challenges in this sort of job?
-What changes do you think anti-trafficking NGO work you have done made in your life?
Prompt: In what ways?
Prompt: Have you learnt new knowledge/ways of thinking?
What for eg?
Prompt: Have you learnt new skills?
For example?
-Do you think you think this knowledge and these skills could help you get a job somewhere else?
Where, and why?
– if not clear prompt:
Another trafficking NGO?
Another NGO?
Government
Other sort of job/livelihood
Training

Have you ever received any training?
What did the training give you?
Prompt:
New knowledge?
New skills?
New confidence?
- Was it an area that women have traditionally worked in (prompt eg. goat rearing/sewing) or was it in activities that women have not traditionally done (e.g. security guard, plumber or taxi driver)
- What do you think are the advantages and challenges for returnee trafficked women of getting work in jobs that are traditionally done by women?
- How about other jobs done by women such as the beauty industry?,
- How about in jobs such as massage parlors?
- What about work in dance cabins etc?
What do you think are the advantages and challenges for returnee trafficked women of getting work in jobs that are not traditionally done by women?
Have you heard of non traditional jobs you would like?
What do you think are the advantages and challenges for returnee trafficked women of training in modern jobs such as computing?
Where did you get information about the particular training you have received (who offered it to you, who decided, why? ie push on her active role in this)
- Where and when did you receive these training? (how long was this after return)
- How much training did you get (week/months)??
- What type of skills you have gained from that particular training? for example……
Are there trainings and jobs that are more appropriate for HIV positive women? (prompt: because of their health etc)
- What difference do you think training has made to your life?
What has been your experience: have there been any challenges you have encountered to practice skills you have gained from the training you have received? (Prompt: job)

What has been most useful in terms of having a livelihood?
Have you heard of skills that make a better living?
What other skills do you think you need to have a livelihood?
What kind of training do you think women in your situation need most?

**Reconstructing identity/managing stigma**

LETS TALK A LITTLE BIT ABOUT TRAFFICKING NOW

How would you define Trafficking (include prompts: is it about:
being sold/exchange of money;
being lured via deception/false promises
being exploited sexually
crossing border into India and another country (this important to getting at how internal trafficking seen)

Would you say trafficking was the same as slavery?

Is there a difference between trafficking and recruiting labourers to work abroad?

Would you say trafficking was the same as migration or not?

How is it different?

Is a migrant woman seen differently to how a trafficked woman might be?

How might this affect her access to livelihoods?

Does being married make it easier for a woman to be a migrant worker?

PROMPT:

If she has been a migrant worker How would she compare?

Do you think of yourself as a trafficked woman?

What does that mean?

Do other people see you in this way?

How might they identify you as a trafficked woman? (Prompt: Is that written on your forehead?)

Are there certain situations when people are more likely to identify you as a trafficked woman? (Prompt: family/village/workplace)

When people know a woman has been trafficked does that affect how she is treated in village/workplace?

Does this affect the kinds of livelihoods she can earn?

Has being seen as trafficked affected the kinds of work/livelihoods open to you?

Do you think this is the common experience for women who have experienced trafficking?

Is the social rejection and stigma the same wherever a woman is trafficked to?

Does experience of social rejection differ whether a woman trafficked –

- Within Nepal?
- Cross border to India?
- Other places like Saudi Arab, Hong Kong or Qatar?
If yes, in what ways?
Does it make a difference what her job was once she was trafficked e.g. circus or domestic work or in factory or dance bar restaurants or massage parlor?
So does that mean all women who are trafficked are likely to be seen as sexually trafficked?
How about a woman coming from Hindu, Buddhist, Muslim, Christian or other religions?
How does that affect the social rejection and stigma she may encounter on her return?
Does caste and ethnicity also play a role on social rejection of trafficked women?
In what ways?
Why you think so?
Some say most of trafficked woman are from Tamang and dalit groups, what do you think about this argument?
Why you think so?
(similar qs would be asked depending on flow of conversation)
Does experience of social rejection differ/depend upon where woman come from such as Terai, mountain hill, east Nepal, west, north or south Nepal?
If yes, in what ways?
Do you think experience of social rejection differs based on how long a woman has been away from home into trafficking situation? (Prompt: say, for example, three months or several years)
If yes, in what ways?
What about the status of her family within her village?
What do you think is most important in terms of social rejection, purpose of trafficking or whether internal, India or abroad?
Is the social rejection returnee women encounter similar to other groups who are stigmatized within Nepal?
(women living with HIV, Badi women, women in massage/bar/cabin restaurants, widow, single)
- Is it different in any way?
What about women working in the sex sector? How are they seen compared to women who have been trafficked?
Is HIV/AIDS an important issue for trafficked women (prompt: Does it also affect representation and livelihoods)

How might a returnee woman hide her trafficked identity? (Prompt: Marriage? Etc)

What might help a woman to hide that she has been trafficked?

Was this something you felt you had to do? Why?

Does being married make it easier or harder?

Does your husband know you were trafficked?

Is it more difficult to hide if HIV positive?

Does your husband know or not that you are HIV positive?

How does that influence your marriage? (ask for both, ie if she isn’t HIV positive still ask in relation to if he knows whether she was trafficked or not)

What about pretending to have been a migrant worker, is that an option?

What might allow a woman to be known as a trafficked returnee?

What kinds of situations/contexts could this happen?

Does it get easier or harder over time? (Prompt: has society made it easier?)

---

**Re-integration**

NOW I WOULD LIKE TO TALK ABOUT LIFE AFTER YOUR RETURN

Where did you come back from?

- where did you go on your return from….?

- were you alone or in a group?

- how did you go there?

- why did you go there?

- how long did you stay there?

(Below to be prompted and asked and filled in after on Grid)

Number of cross border trafficked journeys

Number of internal trafficked journeys

Length of trafficked journeys

Number of ‘rescues’

Destination of trafficked journeys

Length of time living where they do now

- What does family mean for women like you?

Are you in touch/regular contact with your family from your villages/districts?

- And with your friends in village?
- Who are they? Where are they?
- How was contact established?
- How do they think about you?

How important or not do you think it is for trafficked returned women to re-integrate with their family/community?
Have family members treated you differently in any way?
And how about friends?
- Do you think marriage changes any of this?

(if returned in a group)
Are you aware of where the other women who returned along with you have gone?
- have you met since you returned? How frequently? Where? Who helped you to meet?
- are you in touch with them at present?
- have you met other women (besides these) in your situation? (Prompt: where and how - NGO training, Detention centres, hostels Other)

Have social attitudes towards trafficked women have changed in recent years/over time? How?
How might this affect livelihoods options for trafficked women?
(Prompt depending on conversation - as more woman are working as migrant workers outside Nepal, does that make a difference to trafficked women? and outside India)

**Citizenship**

FINALLY I WOULD LIKE TO TALK WITH YOU ABOUT CITIZENSHIP.

What does citizenship mean to you?

<table>
<thead>
<tr>
<th>Do you have a citizenship card?</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yes</strong></td>
<td><strong>No</strong></td>
</tr>
<tr>
<td>what type of citizenship are you holding?</td>
<td>Why?</td>
</tr>
<tr>
<td>from where it was issued ? (own district, husband’s home district (if thru marriage), work district or elsewhere ?)</td>
<td>Do you wish you had one? Why?/Why not</td>
</tr>
<tr>
<td>When and how did you get it? Who helped you get it? How long did the process take from first applying?</td>
<td>Have you been refused? Why? More than one time?</td>
</tr>
<tr>
<td>Was this easy? Can you tell me what this experience was like for you</td>
<td>Can you tell me what this experience was like for you</td>
</tr>
</tbody>
</table>
why did you apply for it? Have you benefited from having it?

| What does it mean for a woman if she doesn’t have this? | What does it mean for a woman if she doesn’t have this? |

What do you think would have happened if you hadn’t got your citizenship before your left home?

(FOR THE WOMEN WHO DO HAVE IT)

Do you see any relationship between citizenship and livelihoods issue (janajibika sawal)?

How does stigma attached to being trafficked shape access to citizenship?
- Does having citizenship change the ways in which you (or women in your situation?) experience stigma (Prompt: reduce its impact on their lives)
- Differentiate about citizenship between when you immediately returned and now.
- Do you know policy provision on citizenship for women in Nepal?

Are you aware of any changes coming in the law on citizenship?

If women are able to give citizenship rights to their children would that be important (to you, for other women – which women)?

Would it be enough?

What do you think citizenship should be based on? (Prompt: relational (father/mother), in own right as Nepali)

Is there any links between citizenship and livelihoods?

What about the link between marriage and citizenship? Would you get married to get citizenship?

What do you think the government should do to improve the situation for trafficked women beyond citizenship?

Do you want to share any other aspects of your experience which you think I missed and are important for this research?

Thank you very much for your inputs in this research project.
Interview schedule for Shakti activists

**INTERVIEW SCHEDULE THEMES**

A. About Your Livelihood

**Livelihoods** (janajibika)
What are you doing these days?
Are you in employment?
What job are you in?
If, not – how are you supporting your food and living (use filling stomach if still not clear to her)?

B. About Shakti and your history with Shakti

Are you a founding member of Shakti?
What does being a founding member mean to you now?

If not:
When did you first hear about Shakti?
Did Shakti help you? How? When?
When did you join Shakti?
- as a member?

Are you a member of staff?

If yes:
When did you become one?

What is different for you about being Shakti staff rather than an ordinary member?
Are you or have you been a member of the executive board?

If yes:
What is different for you about being a Shakti executive member rather than ordinary a member?

How does Shakti decide on which areas (districts and themes) to work in

How has this changed over previous years

Who are Shakti’s allies – has this changed over time

What impact has increased competition for funds had on the way in which you work

What type of skills do you think are needed to work with Shakti?
What different roles have you had? (Prompt when – i.e. what first started with etc)
What role did you enjoy most?
What role did you find most challenging? Why?
What would you like to do with Shakti in the future?

What are the challenges of working with women who are not members?
What are the challenges of working with women who were not founding members?
What are the challenges of working with men?

How has your family and friends responded to you working in Shakti

How has Shakti and your experience of it changed over time?

What are the advantages and disadvantages of the recent high media profile for Shakti (prompt CNN heroes)?
Training

Have you received training to help do your specific role(s) as XXXX in Shakti?

What did the training give you?

Prompt:
New knowledge?
New skills?
New confidence?

Have you been able to use that training in Shakti?
– if yes can you give an example?
If no what were the barriers?

Have you been able to use that training elsewhere?
(prompt another organisation in your own personal life)?

What training have you not had that you think you needed?

Did you take part in the research training?

What did you think of that training?

Have you been able to use that training?

How could you make a use for it? In Shakti?
C. Other NGO's programmes as possible work sites?

Have you ever worked with any anti-trafficking groups other than Shakti?
Prompt anti-trafficking networks, other anti-trafficking NGOs
If yes,
Which?
What was your role?
How long did you work there?
Why did you leave?
What sorts of knowledge and skills do you think are required to do that work well?
-Do you think this experience could help you get a job somewhere else?
Where, and why?

If no,
Would you like to?

Why?
(Prompt)
What type of work would you wish to do?
What sorts of knowledge and skills do you think are required to do that work well?
-Do you think this knowledge and these skills could help you get a job somewhere else?
Where, and why?

Have you ever worked for any other sort of NGO (i.e. not anti-trafficking)?

If yes
Did you do that before or after starting with Shakti?
(Depending on answer)

Did your experience in Shakti help in that job?
(How? Or if not why not)
Did you experience in the other NGO help in Shakti?
(How? Or if not why not)

If no
Would you like to?
Why?

Do you think your experience in Shakti could help in that job?
Can you give an example?

Are there any barriers to you getting a job in a non trafficking NGO?

D). Government work opportunities?

Having worked in Shakti do you think you could work for the government on anti-trafficking issues?
What in? (Prompt shelters, campaigns, research – specific topics – with children, with HIV, at the border, with the police etc)
What do you think you would bring to this job?

Having worked in Shakti do you think you could work for the government in other areas that are not anti-trafficking?
Could you give examples?

What do you think you would bring to this job?
E. Reconstructing identity
After working with Shakti for so long how now do you define yourself?
Do you think of yourself as a trafficked woman? Please explain Why?

How do other people see you?
Prompt:
family, husband,
other trafficked women, other anti-trafficking activists,
government people, CA members
donors

When we have asked some women who’ve been involved with Shakti they give us very clear definitions of trafficking and slavery why do you think this is?

Have you always personally been clear about how you have defined these terms?

Has this changed over time since the longer you have worked with Shakti?
If so, why?

Do you feel you have contributed to or helped shape any of Shakti’s specific policies, areas of work ways of working? If so could you give an example?

What does citizenship mean to you as an individual & also as a member of Shakti?

What do you think about about the CA process?

Have you been involved with Shakti’s work with the CA process on the issue of citizenship?
How did you feel about being involved in meetings with the CA and in the project workshop last February?

How successful do you think this has been?

Prompt

The workshop

Shakti’s general engagement with the CA

Have you ever thought of getting involved in politics?

Has this experience with Shakti and the CA changed your mind?

What do you think Shakti’s greatest achievement has been over the last 2 years?

What has been your own personal greatest achievement?

**Anything Else?** Do you want to share any other aspects of your experience which you think I missed and are important for this research?

Thank you very much for your inputs in this research project.
Possible key questions:  
for stakeholder interviews  
4th of Aug final

A. About your organisation

1. How long you have been in this organisation/position ?
2. Where you had been before you join this organisation/position (eg Gov, NGO, private sector, donors, UN)?
3. Who are (other) anti-trafficking NGOs you know in Nepal? (eg ABC, Maiti, SS)
4. Do you work closely with any in particular NGOs?
   - which, why and how (grassroots, policy, direct funding (projects based), or indirect - technical assistance, sponsoring a training, sending abroad for a seminar/trg)
   - How long you have been working with …..
5. Would you mind sharing with us about your approaches on livelihood ?
6. What measures could be taken to ensure returnee trafficked women’s longer term/ livelihoods?
7. Any learning applying these approaches in the current context of Nepal?
8. How you define trafficking? (eg slavery, labour migration, sex work, moral issues, crime, security and border management issues, women’s issues, economic issue, law and order issue)
9. Why do you think this is the most relevant definition?
10. Who is leading anti-trafficking work in Nepal?
11. Can you tell us about your org/project/service to trafficked returnees?
   - when did your project/org start working in this area (place/district or theme?)
   - how long have you been working in this area – why and how did your work develop?
   - guiding principles or ethos and governance structure?

B. About your work with trafficked women

12. Tell us something about your work to support women and address trafficking - the specific services/support you are offering?
- Can you give me some examples?
- (If trainings, what type of training, what specific skills training?)
- Why are you offering these types of training and forms of support?
- How did you decide these were issues to focus on?

13. whom do you work with – (NGO, Gov, survivors, media)

14. How far has Nepal’s anti-trafficking work changed over the last, say last three years or so? (since CA process commenced)

15. Can you tell us something about the women your organisation has supported -- numbers/ages/situation etc etc
- How long have you been working with trafficked women?
- How long do you plan to continue this support?

16. What do you see as the more important types of support you offer?
- Is there anything you could share you think as best practices?
- Is there anything from the support services you mentioned that could be developed/improved further?

17. What are the challenges you are facing in supporting trafficked women?
- How do you try to deal with these?

18. Who are your closest professional allies (eg local, national, regional, transnational partner/organisations)

19. Who is/are the most challenging to work with, if any?

C. Trafficking in Nepal - Key Issues for Women and Society

20. What do you think are the more important issues for trafficked women themselves?
- What is your assessment of the level/nature of support on offer to trafficked women on their return? (shelter/trg/legal assistance/family reunion/child care/health/HIV/education/job seeking)
- How do you gauge what trafficked women think more generally?
- Do you think they would have criticisms to make?

21. Do you think trafficked women have a role to play in the programme development processes of NGOs where they are sheltered?
- What role might they have?
- Has your organisation tried to make this happen? If so how? If not why not?

22. Do you think survivors’ views are important to develop anti trafficking programmes?
   - In what ways exactly?
   - How can they be incorporated?
   - What may limit this?

23. What are your views on current debates on citizenship?
   - What for you are the most crucial issues of current debates on citizenship in Nepal? why?
   - Do you think citizenship issues are important for trafficked returnees?
   - In what ways?
   - How do you see trafficked women’s campaign within debates?
   - What would you suggest to take their campaign further? (important qs for anti-traff NGO, GAATW/CATW/AATWIN/IOM/DFID etc)

D. The Role of NGO’s and Government - you might want to develop this a little more

24. What role do you think anti trafficking NGOs are playing to support trafficked women?
   - How would you assess the programmes of anti trafficking NGOs in Nepal?

25. What are the government plans to support trafficked women when they return?
   - How do you assess them?
   - If you could name one organisation which do you think has had the greatest impact on the lives of returnee trafficked women.
   - On preventing trafficking.
   - on raising awareness on areas of trafficking.
   - What role does inter-organisational networking play in supporting returnee women?
   - Should it have a greater or lesser role?
   - Why?

Any suggestions?

Thank you!
Post Trafficking Livelihoods in Nepal Research Project

Interview participation and data processing statement

This project is being conducted by researchers from Newcastle University, UK. It is funded by the Economic and Social Research Council (ESRC).

Interviews will be recorded by the researcher, with your consent. All interview data will be treated as personal under the UK 1998 Data Protection Act, and will be stored securely. The data collected as part of your participation will only be used in accordance with the permission that you give us in this form.

We wish to use interview information:
- For analysis to support the research project
- To use in reports and other written material produced as outputs

The following options allow you to select which aspects of the research project you agree to. Please tick all that apply:

☐ I agree to the researcher making a sound recording and taking notes from the interview.

☐ I agree to the use of notes and sound recordings in outputs (your name and position/role will not be revealed as part of this unless specifically requested by you).

☐ I agree to my interview transcript being made available to the ESRC archive, Qualidata, and International Office of Migration (IOM) archives, where it may be used by other researchers in the future (your name and position/role will not be attached and any researchers using the data in the future will be bound by the terms of the Data Protection Act 1998 and the permissions that you give here)

Please ask the researcher present to answer any questions you may have about the use of information that you provide as part of this research project. You may also contact the researchers to answer any questions you may have:

.......................................................... ..........................................................
Signature Date

The research team:
- Professor Diane Richardson, Newcastle University
- Professor Nina Laurie, Newcastle University
- Dr Janet Townsend, Newcastle University
- Dr. Meena Poudel, Newcastle University and IOM Nepal